322 bowl has four equally spaced lugs which are pierced vertically. Slender ropes of equal length pass through these and are tied together above the bowl, where a single long rope is attached. Sometimes the bowl is encased in rawhide, as a precaution against breakage. A few specimens are provided with flat wooden covers which slide on the four small ropes. The honey bowl is hung from a limb beside the hive and lowered to the ground when full.

257 The comb is taken to the village, where it is put into a sack of coarse matting (Fig. 4, b) and the honey squeezed out by means of a press made from a quiff leg (Fig. 4, c). The sack is inserted between the halves and the projecting ends of the press wrapped with a rope. A short stick is then passed through the rope and pressure exerted by torsion. The solid end of the press is fastened to a post or the corner of a house. The honey is collected in a bowl below (Fig. 4, f).

After pressing, the honey is strained through cloth or matting and stored in deep, oval wooden boxes (Fig. 4, a). The sides of the box are cut from a single piece. The bottom is a separate piece, accurately fitted, inset, and cemented in place with beeswax or [531] gum. There is a tight-fitting lid. The honey boxes of the Tafimasiry [531] gum are often elaborately carved. Identical honey boxes are used by the Betsileo and Imerina, but are rare or lacking in other areas.

263 Honey is considered best after it has begun to thicken and crystallize and it is usually kept for some weeks or months before being used. It is used for sweetening other foods and also eaten alone, like candy. Much of it is employed in the manufacture of hydromel [273] ("honey beer") and rum.

237 After the honey has been pressed out, the residue is boiled and [439] strained to collect the wax. This is poured into shallow bowls, where it solidifies. Most of the wax is exported. The natives themselves employ a little of it for coating blow-guns to make them airtight, for cementing the bottoms of wooden bowls, etc., but it is not important in their technology.

WILD VEGETABLE FOODS

222 137 The Tanala are familiar with a great variety of edible wild roots and fruits. These are gathered in their season, but are of little importance except in times of food shortage. At most, they afford a little variety to the standard diet of rice and boiled greens. The principal wild fruits are the ovamindriy, ovandruy, ovondompona and ria. Wild roots include the oviavia, oviavavo, mailka, ovindy, hafika, pikopiko, and hafy.

extremely fond of greens and sweet things of all sorts, but seem to have little taste discrimination. All their cookery is simple and the main thing they require of a meal is quantity. [244]

Although the native food is simple and not very varied, their ration seems to be well balanced. There are no diseases of malnutrition and I did not see a single rachitic child among natives who adhered to their primitive diet. [246]

Alcohol and Narcotics

Beer, called *kwadeto*, has been used by the Tanala since pre-historic times. It is usually made from a mixture of honey and water, but the natives also employ sugar cane juice, bananas, sweet potatoes and anything else with a high sugar content. The mixture is allowed to stand in open jars for a few days, until it ferments, and then drunk before it turns sour. [279]

Rice beer was made in ancient times, but it is now obsolete and I could not learn the process of manufacture. There are some indications that it was formerly used in ceremonies and sacrifices very much as rum is used at the present time. It is said to have been somewhat stronger than the modern beer.

Most of the native beer is so mild that it is impossible to become intoxicated upon it. It is of little importance in the native diet and there is nothing comparable to the regular beer drinking one finds among the African tribes. Women occasionally make it for their families, as a treat, and quantities of it are prepared for feasts, but a household may go for weeks without having any.

The manufacture of rum (*toaka*) was probably learned from Europeans, but it has been in use for at least a hundred and fifty years. It is distilled from beer of any sort although honey beer and sugar cane juice are preferred because of their greater alcoholic content. Pieces of astringent bark are usually steeped in the beer before it is distilled, to give the rum more flavor. The still consists of a large jar with a tight-fitting cover. In one side of the cover there is a small hole in which a long section of bamboo, or an old gun barrel, is inserted. The joints are sealed with clay. [277]

Rum is regularly offered to the gods and ancestors and is also a prescribed part of the fees paid to medicine-men, the gifts given to witnesses of adoption, blood brotherhood, etc. Good rum is as colorless as water. At the present time, clear glass bottles are in great demand among the Tanala, who will pay two or three times as much for them as for colored glass. These are used as containers for cure- [282] [287]

• 273 coastal rum, so that everyone can see the excellence of the liquor. The rum is always drunk without aging and is extremely potent. Quantities of it are drunk at feasts and it is felt that a person who does not get intoxicated on such a time has failed to enter into the spirit of the occasion. However, there seems to be little or no solitary drinking and alcoholism is almost unknown.

274 Tobacco is universally used by both men and women. The local 247 variety grows from 3 to 4 feet high and is large leaved and white flowered. It is probably a variety of Nicotiana rustica. It is never regularly cultivated, the plants growing wild in abandoned taro and on old village sites. The Tanala are thoroughly convinced that it is a native plant.

276 The leaves are plucked when they begin to turn yellow and skewered side by side on a sliver of bamboo thrust through the base of the stems (Fig. 9, d). The bundles are hung up in the shade until moderately dry, then brought into the dwelling and hung over the fireplace, where they soon become black with smoke. They are usually left in the smoke until used, but if the curing becomes too thick they may be taken down and hung in some other part of the house. Because of their brittleness, they are handled as little as possible.

277 The Tanala Betsileo never smoke their own tobacco. A few of the younger men now use European cigarettes, but this seems to be an affectation. The Betsileo men smoke a little. Two types of pipe are employed, a straight pipe and a water pipe. The straight pipes are about 3 inches long, made from joints of bamboo about ½ inch in diameter. One end is sometimes inserted in the neck of a brass cartridge shell with the base cut off. The whole pipe looks very much like a cigarette holder. These pipes are identical with those used by the Bara and were probably borrowed from them (Fig. 9, c).

The water pipe is made from a maize stalk about 2 feet long. The upper joints are hollowed out and a short section of reed is thrust through the side of the stalk into the lower cavity. On the end of the reed a small bowl is impaled. This may be made of clay, but is usually hollowed from a bit of manioc root and renewed at each smoking. The bowl and reed form an acute angle with the maize stalk (Fig. 9, c). The stalk is filled with water to nearly the level of the bowl. The smoker squats on his heels, resting the lower end of the pipe on the ground. This type of pipe is identical with that used by the southeast coast tribes.